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existence and extension among his followers. The question is of interest to Jewish readers because it is precisely against this mystic and seemingly blasphemous tendency of Christianity that the separate existence of the Synagogue has been a protest throughout the ages.

JOSEPH JACOBS.

THE "LOGIA."

THE second of the recently published Logia has exercised the minds of the learned partly because they could not detect the connexion between its two component parts: the Fast and the Sabbath. Yet when it is borne in mind that in Jesus' time the Sabbath mentioned in Lev. xxiii. 27 was the "Great Fast," צוֹמַת רַבָּה, it will at once become manifest that that verse, which the Editors and others only quote as a witness for the idiom of "sabbatizing the Sabbath" (a literal translation of the Hebrew original, and for this reason peculiar only to the LXX), forms the basis for both parts of the Logion, inasmuch as in Jesus' time the self-affliction enjoined there was universally understood to mean Fasting.

There can hardly be a doubt that Jesus, in common with the Pharisaic rabbis¹, urged the spiritual celebration of that solemn day in both its aspects of Fast and Sabbath, in accordance with the Prophets of old, see e. g. Isa. i. 13, for the proper Sabbath; Zech. vii, viii, as to fasting; Isa. lviii as to both together; the latter prophecy was probably pronounced on the "Great Fast," as it is still read on that day in the Synagogue.

The close parallelism which is thus found to exist between the two clauses explains also sufficiently the Accusative Case in τὸν κοσμὸν (= τὸ σάββατον), which was the other perplexing thing in that Logion.

M. BERLIN.

FACSIMILES OF BIBLE MSS.

A series of Fifteen Facsimiles from Manuscript Pages of the Hebrew Bible, with a letterpress description. By DR. CHRISTIAN D. GINSBURG. Reprinted by the Collotype process, and published by JAMES HYATT, 47 Great Russell Street, London, W. C.

DR. GINSBURG makes a notable contribution to Old Testament Palaeography in this splendid volume, in which Massoretic and

¹ See e. g. Talmud Joma, last Mishnah; Taanith, ii. 1; and Gemara, ib.

general students of the Hebrew Scriptures are placed under a further debt of obligation to his public-spirited researches. He is no doubt correct in claiming that this is the first attempt to produce a volume of exclusively Biblical texts in chronological order, the reproductions which other scholars have from time to time published being interspersed among non-Biblical texts. These fifteen facsimiles extend over a period of 800 years, and they exhibit the peculiarities of calligraphy of various schools of redactors—the South Arabian, the Sephardic, the Italian, the Franco-Italian, and the German. They thus afford the student an instructive insight into varieties of style which have obtained in different countries at various times; besides portraying by actual examples the historical development of the Massoretic apparatus. With only two exceptions, which will be referred to, all the codices that Dr. Ginsburg has laid under contribution are in the possession of the British Museum.

The oldest facsimile is one which dates from the first half of the ninth century. It is a portion of the eleventh chapter of Leviticus written in the bold character of the Sephardic school. The incomplete lines are filled up with dots or dashes, whereas in other MSS. (like those of the German school) a portion of the following word (with or without broken letters) is inserted in the lacuna. Among other interesting peculiarities (many of which are shared by other and considerably later codices, belonging to various schools) may be mentioned the following: the *kametz* is seen in its primitive form, consisting of a *patach* and a dot beneath; the ם is scarcely distinguishable from a ן, though a minute observer will notice that the left shaft of a ן is outside the letter, whereas in the ם it is inside; the ך (like one or two other letters, such as ן and ם) has a fish-hook termination, and, where space permits, is exceptionally tall; the ם is scarcely distinguishable from a ן; the aspirated letters of ן, פ, כ, ר, ג, ב, and the silent ן (in some codices also silent ן in the middle of a word) are marked with the superlinear *Raphé* stroke; the verses are divided as in our modern Bibles by the *Soph Pasuk* or colon sign, but this is evidently an addition of a later annotator, who has sometimes had to force it into an inadequate space, or to omit it altogether; the diacritical point of the ם is over the middle branch, so that this letter is scarcely distinguishable at times from ם; the so-called double *pashta* is sometimes written singly; the *metheg* is very rarely used, but the *silluk* appears regularly at the end of each verse. The Massorah of this codex appears to have been added a century later than the text by a redactor who revised the text. It differs in its terminology from the Massorah of the eleventh and twelfth centuries.

The second facsimile is a portion of Prof. Strack's famous Babylonian Codex of the Latter Prophets in the St. Petersburg Library. As Biblical students are well aware, this codex exhibits the superlinear punctuation, and is the oldest dated text (916 A.C.) in which that system is employed. The palaeographical features are similar to those of the preceding codex. Vacant spaces at the end of a line are filled up with half a ׀.

The next specimen—a passage from Jeremiah—belongs to a codex which dates from 1000 or 1020. The text not infrequently differs from our *textus receptus* as to consonants, vowel-points, and accents. Like the MS. next referred to, it exhibits the ancient Palestinian division of the text into *Sedarim* or triennial pericopes. The Massorah Parva is set forth in its earliest form.

Plate IV—a passage from Daniel—is a magnificent specimen of German handwriting, such as we find in most present-day scrolls used in this country. It dates from about 1120. But it differs from our modern scrolls, (a) in making the finals no longer than medial letters, (b) in approximating ׀ to ׀, and (c) in filling up the vacant end of a line with the first letter or two of the following line.

Several palaeographical peculiarities distinguish the next MS. reproduced, which belongs to about the end of the twelfth or commencement of the thirteenth century. (1) It is unprovided with Massorah of any kind; (2) the ׀ is written in a peculiar manner to prevent its being confused with ׀; (3) ׀ and ׀ are differentiated in a peculiar manner; (4) ׀ is written as an open letter, to distinguish it from ׀, as in modern writing; (5) the aspirated letters of the ׀, ׀, ׀, ׀, ׀, ׀ are not marked by a *Raphé* stroke—a most unusual phenomenon.

The sixth specimen represents a codex of the entire Bible belonging to about the same date. It is written in the Franco-Italian style, with the vowel-points beneath the ׀ instead of within it (as in the Sephardic MSS.). The *kametz* still consists of a *patach* and a point beneath it, but the dot is now joined to the *patach*, so that it very nearly approaches to the modern form of *kametz*. This codex has several readings which differ in important respects from our *textus receptus*.

1216 is the date of a MS. of the Pentateuch, with Targum, Haphtharoth, and Five Megilloth, written in the Italian hand. It has no Massorah. *Patach* and *kametz*, as well as *tséré* and *sehol*, are frequently interchanged. There is no diacritical point over the ׀, *Dagesh lene* is often omitted, and *Vav* conversive is not followed by *dagesh forte*. ׀ and ׀ are undistinguishable.

Dr. Ginsburg reproduces a page of a Bible to which an epigraph

is appended, stating that the MS. was written in Toledo in 1246. This is, therefore, one of the oldest dated MSS. of the entire Scriptures. The names of the books, the pagination, and the Christian chapters have been added by different Nakdanim at different times.

The Earl of Leicester's codex of the Pentateuch and Hagiographa is a magnificent specimen of Sephardic caligraphy, and deserves special mention. It dates from the latter part of the thirteenth century. The division of the Pentateuch into fifty-four pericopes is indicated by a marginal פֶּרֶשׁ enclosed within an ornamental design, and the *Sedarim* by a ס similarly enclosed.

Yet another interesting specimen is that of a Pentateuch (circ. A.C. 1300) in which the Chaldee of Onkelos follows each Hebrew verse. The page reproduced comprises the final verses of Leviticus and the commencement of Numbers. The word בְּמִדְבָּר in the first verse of the latter book is written in large, bold characters. But above that, in considerably larger characters, is the word מִדְבָּר—the title of the book—surrounded by grotesque figures which are artistically made up of Massoretic notes in small writing. As their marginal drawings of such figures abundantly indicate, the Massoretic annotators possessed a strong sense of humour. They were the Cruikshanks and Leeches of their age.

In another Biblical MS. the chapters and verses are marked throughout by red Hebrew characters in the margin. This is to indicate that the writer had taken these divisions from the Christians—אֲדוּמָה (red) signifying Christian in Rabbinical literature.

None of Dr. Ginsburg's facsimiles exceeds in importance and interest the last, which is a codex of the Latter Prophets with Chaldee paraphrase. It is dated about 1650, and is written in South Arabian or Yemen hand. Each verse of the Hebrew text is followed by the Targum. But whereas the Hebrew is furnished with the ordinary infralinear punctuation, the Targum has the superlinear vocalization. This proves conclusively—first, that the superlinear system was retained down to the seventeenth century, and secondly, that even Palestinian recensions of the Bible admitted the Babylonian punctuation¹.

It has not been possible within the space at my command to notice more than some of the leading features of these facsimiles. Students of the Hebrew text of Scripture would be well advised to consult Dr. Ginsburg's suggestive volume for themselves, comparing it with the remarks in his *Introduction to the Massoretico-critical Edition of the Hebrew Bible*, which has lately been published. Besides its great

¹ See my remarks on the subject of the Babylonian punctuation, vol. I of this REVIEW, pp. 241, 242.

instructiveness, this collection of facsimiles has the merit of being a thing of beauty over which it is a pleasure to linger. Mr. Hyatt, the skilful photo-engraver, to whose enterprise the appearance of Dr. Ginsburg's book is due, is to be congratulated on his artistic work. It is to be hoped that its success will be such as to encourage him to issue further reproductions of Hebrew MSS.

ISIDORE HARRIS.

FELSENTHAL'S "JEWISH QUESTIONS."

Jüdische Fragen: Beiträge zur Klärung derselben von Dr. B. FELSENTHAL, Rabbiner der Ziongemeinde in Chicago. (Chicago: Koelling and Klappenbach, 1896.)

IN the present period of transition in religious thought, it is vitally important to distinguish between the permanent and the transitory elements in Judaism. The pamphlet under review, written by a representative American Rabbi, attacks this problem, and endeavours to extract from Judaism those dogmas which are fundamental and destined to survive all processes of disintegration.

The fallacy that Judaism is bound by no metaphysical laws has been exploded by Mr. Schechter in his essay on *The Dogmas of Judaism*, but so far little has been done towards elucidating what articles of Jewish belief, varying as they do according to the individual believer, must without reserve be accepted by those who wish to remain within the pale of Judaism. Micah's famous definition of religion—to do justly, love mercy, and to walk humbly with God—may indeed be said still to be the essence and the ruling element of Judaism. But has not this summary of the Jewish faith become too vague, when, happily, here is no lack of the good and pious among all creeds? The Jewish belief in an ethical monotheism has spread far and wide beyond the confines of Israel, and has to a great extent ceased to be a peculiarly Jewish doctrine.

What are, therefore, the distinguishing dogmas which divide Judaism from other monotheistic religions?

Dr. Felsenthal, in raising this point, contends that we cannot at all speak of the dogmas of Judaism as formulated once and for ever and admitting of no expansion and growth. Nay, further, such articles of belief as the resurrection of the dead, and as the coming of a personal Messiah of the house of David, the consequent restoration of the sacrificial system and of the civil and criminal code of the Pentateuch—doctrines which were accepted by the whole body